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Oriental Literature in the Small Library, II

TWENTY BASIC BOOKS FOR THE SMALL LIBRARY ON CHINESE LITERATURE

by John L. Bishop
Boston, Massachusetts

A. GENERAL WORKS

1. James R. Hightower. Topics in Chinese Literature (revised edition). Cambridge, Mass.: Harvard University Press, 1953.

A short, but indispensable historical survey by genre and the only adequate literary history available in English. Valuable are the authorities, Oriental and Western, and the selected lists of translations at the end of each chapter.

2. Martha Davidson. A List of Published Translations from Chinese into English, French and German, Part I: Literature, Exclusive of Poetry (tentative edition). Ann Arbor: J. W. Edwards for the American Council of Learned Societies, 1952.

A complete listing of translations in the categories of novels, stories, and drama, useful for supplementary translations from periodical sources.

B. PHILOSOPHIC LITERATURE

3. Arthur Waley. Three Ways of Thought in Ancient China. London: Allen & Unwin, 1939.

The chief trends of ancient philosophic thought, Confucianism, Taoism and Realism, are here analyzed with ample excerpts from the works of Chuang Tzu, Mencius and Han Fei Tzu.

C. HISTORICAL ANECDOTE AND BIOGRAPHICAL LITERATURE

4. George Kao. Chinese Wit and Humor. New York: Coward-McCann, 1946.

By a wide interpretation of "humor," this anthology of tales and anecdotes provides much otherwise inaccessible material from philosophical and historical sources illustrative of early narrative techniques, as well as excerpts from old and modern colloquial fiction.

D. POETRY

5. Robert Payne. The White Pony. New York: Day, 1947.
An anthology of lyric poetry ranging from the earliest of The Book of Songs to poems by Mao Tse-tung. The fewness of examples accorded each of the many poets represented is somewhat offset by a critical and biographical introduction provided for each.
6. Soame Jenyns. Selections from the Three Hundred Poems of the T'ang Dynasty. London: Murray, 1940 (Wisdom of the East Series).
A generous sampling from the most popular anthology of China's golden age of poetry, arranged by theme and introduced by an informative foreword. With the sequel volume, A Further Selection from the Three Hundred Poems of the T'ang Dynasty. London: Murray, 1944 (Wisdom of the East Series), it provides a representative selection of the work of this important period of poetry.
7. Arthur Waley. Chinese Poems. London: Allen & Unwin, 1946.
A more selective anthology than No. 5, but one which offers more examples by certain major poets. These renditions, ranging from The Book of Songs to the 17th century, have come to be considered classics of translation and poetry in their own right. [Alternative: Arthur Waley. Translations from the Chinese. New York: Knopf, 1919; reprinted 1941. Substantially the same contents as No. 7 with selections from The Book of Songs omitted and some prose pieces added.]
8. William Acker. T'ao the Hermit. London: Thames & Hudson, 1952.
9. Arthur Waley. The Life and Times of Po Chü-i. London: Allen & Unwin, 1949.
10. ----- The Poetry and Career of Li Po. London: Allen & Unwin, 1950.
Three biographies of major Chinese poets, T'ao Ch'ien (T'ao Yüan-ming), Po Chü-i, and Li Po, with translations of poems, valuable for illustrating the characteristic pattern of poet-scholar-official.

E. DRAMA

11. S. I. Hsiung. The Romance of the Western Chamber [Hsi hsiang chi]. New York: Liveright, 1936.
The only easily available English translation of a 13th century drama and one of the most noted of its genre.
12. L. C. Arlington and Harold Acton. Famous Chinese Plays. Peiping: Vetch, 1937.
Translation of two dramas typical of Ming forms and of thirty-one short plays from the modern classical repertoire. [Difficult to obtain.]

F. FICTION

13. Harold Acton and Lee Yi-hsieh. Four Cautionary Tales. London: John Lehmann, 1947.
Excellent examples of the erotic type of early colloquial short stories, which, perhaps because of their universal theme, are more appealing than others of the genre.
14. Pearl Buck. All Men Are Brothers. 2 Vols., New York: Day, 1937; 1 Vol. edition, New York: Day, 1937.
A complete translation, except for the epilogue, of Shui hu chuan, the most noted of Chinese novels, a picaresque and earthy story of bandits and their adventures.
15. Clement Egerton. The Golden Lotus. 4 Vols., London: Routledge, 1939; reprinted New York: Grove Press, 1954.
The realistic Ming novel of everyday life and a work of world literature. Ostensibly pornographic in portions, it is in entirety an appalling indictment.

ment of the life of sensuality and materialism. Some passages in Latin. [\$17.50] [Alternative: Bernard Miall. Chin P'ing Mei: The Adventurous History of Hsi Men and his Six Wives. London: John Lane, The Bodley Head, 1939. An abridged and expurgated version made from the German translation by Franz Kuhn.]

16. Edgar Snow. Living China, Modern Chinese Stories. New York: Day, 1936. Stories by post-Revolution authors with an introduction and essay on modern Chinese literature by Nym Wales.
17. Harold Shadick. The Travels of Lao Ts'an [Lao-ts'an yu-chi]. Ithaca: Cornell University Press, 1952.
Translation of an important modern novel which skilfully blends Western and traditional Chinese narrative techniques and which comments significantly on problems of modernization in China at the opening of the 20th century. Contains a valuable introduction and adequate annotations.
18. Arthur Waley. Monkey [Hsi yu chi]. New York: Day, 1943.
An abridged but very readable translation of a 16th century novel of fantasy, allegory and satire, suggestive of a Buddhist Pilgrim's Progress.
19. Wang Chi-chen. Traditional Chinese Tales. New York: Columbia University Press, 1941.
An indispensable collection of short stories drawn from the earthy and realistic colloquial genre and from the more subtle and imaginative narratives in the written language. Selections range from T'ang to Ming authorship.
20. -----. Contemporary Chinese Stories. New York: Columbia University Press, 1944.
Similar to No. 16 in the period of its materials, this anthology contains important modern works which are not duplicated in translation elsewhere, including stories by Lu Hsün, the most noted of 20th century Chinese writers.

[As with the previous list (Winter, 1955), all of the books listed above, unless otherwise indicated, sell new for \$10.00 or less, and, if out of print, are easy to obtain on the secondhand market.]

NOTES AND NEWS

The American Oriental Society held its 165th meeting at the University of Toronto, April 19-21. The Presidential Address by Murray B. Emeneau (California, Berkeley) was on "India and Linguistics." In addition to the papers delivered in the various sectional meetings, two symposia were scheduled, one on "Ancient Arabia" chaired by G. E. von Grunbaum (Chicago) and the other on "The Place of Oriental Studies in a University Curriculum" chaired by T. Cuyler Young (Princeton). The abstracts below are from the Abstracts of Communications issued by the Society.

Near East (including Biblical)

- M. Mansoor, Johns Hopkins University: "Some Linguistic Aspects of the Qumran Scrolls"

The Qumran Scrolls are of great importance not only for Biblical studies but also for Hebrew linguistics. The language is solidly based on Biblical Hebrew, but it is strongly flavored with Palestinian Aramaic and late Hebrew. Many of the peculiarities recur in different scrolls--a further indication of their common origin.

The Texts also exhibit certain remarkable peculiarities of form: common features with Samaritan Hebrew and the use of words hitherto unknown. The latter confirms the view of scholars that we have available only a small part of the Hebrew vocabulary actually in usage in Biblical times.

Finally an attempt is made to show that many words regarded by scholars as "scribal errors" are really peculiarities of this phase of Hebrew.

J. Finkel, Yeshiva University: "Nashshēqu bar (Ps. 2:12) in the Light of Ugaritic and Rabbinic Texts"

Nashshēqu bar (Ps. 2, 12) has throughout the ages been subjected to a variety of interpretations and has given rise to great controversies between Jewish and Christian theologians. The Ugaritic passage šblt. yh[bq]. wwnšq. "He embr[aces] and kisses the ear of corn," (Gordon, Ugaritic Handbook, I Aqht, ll. 70-71, p. 180) makes a new interpretation possible. In the light of it, Ps. 2, 12 refers to the custom of kissing the corn in the field in a spirit of thanksgiving and adoration. Rabbinic literature refers to this custom (or ritual, cf. Gaster, Thespis, p. 298) in connection with Song 7, 3 and Ps. 2, 12. These Rabbinic comments have in the past been discounted as homiletic. However, the Ugaritic testimony warrants considering them as factual interpretation. The intrusion of the Aramaic bar will thus be explicable on the ground that a double-entendre is intended by the word, the King being both the figurative son of God and the primitive King, the giver of corn cf. Gen. 41, 40 and Prov. 11, 26.

M. H. Pope, Yale University: "The Fall of El in Ezekiel 28"

In his study of the mythological background of Ps. 82 Morgenstern raised the question "whether the Greek myth of the Titans who stormed heaven and sought to overthrow the gods had any connection with the North-Semitic-Israelite myth of the gods or angels who rebelled against El(?)--Yahweh, and sought to make one of their number ruler in his stead," but dismissed it as one that would lead too far afield. (HUCA 14 (1939) n. 153, pp. 112 f.) As now appears from the Hurrian myths in Hittite and from the recognition of El's fallen state in the Ugaritic texts, this is the ancient form of the myth. The myth is pre-Israelite and originally had nothing to do with Yahweh. The rebellion was not against El, but it was El himself who attempted an unsuccessful counter-revolution to regain the sovereignty from which he had been deposed by Baal. This paper will interpret some details of Ezekiel 28 in the light of this mythological background.

D. J. Parsons, Nashotah House: "The Lucan Omission of the Cursing of the Fig Tree"

Discussions of the Cursing of the Fig Tree of Mark 11:12-14 inevitably force consideration of the reason for Luke's omission of it. The most common

view is that Luke drops it because he has the Parable of the Fig Tree in 13:6-9. Yet the parable threatens judgement to inspire repentance, whereas the Cursing story foretells judgement because repentance has been refused. The Weeping over Jerusalem (Lk. 19:41-44), however, has the same judgement idea as the Marcan story. This is the reason for the Lucan omission. This suggestion is not new (see B. W. Bacon and Bernhard Weiss), but the neglect of it makes its repetition desirable.

S. H. Blank, Hebrew Union College: "The Veracity of the Prophet"

Of prophets' contemporaries, Jeremiah's in particular posed the question: By what authority? And Jeremiah has left us the only extensive record of a prophet's attempt to meet the challenge of this question as it concerns himself. In support of his authority, Jeremiah adduces varied evidence. This paper describes the major features of his apologia.

V. E. Reichert, University of Cincinnati: "Hosea 12:11--A Note on the Prophet as a Man of Metaphor"

The Hebrew Prophets at times permit us to glimpse the mood and emotion of their innermost soul. But do they ever "talk shop"? Do they ever permit us to glimpse their own awareness of their talent, of their genius?

Hosea 12:11 provides a fascinating window through which to see the prophet aware that his gift is the gift of the poet. The clumsy translations, alas, obscure the vitality of the insight we are here afforded to know that the ancient Hebrew prophets, like America's greatest living poet, Robert Frost, were aware that their object was the play of metaphor, to have men really see the things they already know. I call attention to David Kimhi's illuminating comment on
וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

L. J. Kuyper, Western Theological Seminary: "The Repentance of Job"

The exegesis of Job 42:6 is as difficult as that of the preceding verse. The RSV gives the commonly accepted translation: "Therefore I despise myself and repent in dust and ashes." This accentuates Job's self-abasement yet gives no reason for his abasement.

A study of the argument especially between Jahweh and Job reveals that Job insisted on an answer for his problem within the context of the theological pattern of orthodox Judaism: prosperity indicates Jahweh's favor, calamity his wrath. After the confrontation of Jahweh out of the whirlwind Job saw the futility of this approach to his problem. He rejected and retracted his former demands for "now my eye sees thee." Consequently the following utterance would more appropriately be rendered, "Wherefore I retract and repent in dust and ashes." The verb u's may well be rendered "retract."

F. S. North, Tuller School: "The Critical Significance of Pleonastic Tautology"

Tautology can be one of the more important aids in the critical analysis of the Old Testament. But tautology does not indicate a change of hand unless it is pleonastic. Care should be observed in translation to avoid tautology that is not present in the original. Significant examples are discussed from the priestly account of creation.

D. N. Freedman, Western Theological Seminary: "The Bearing of Certain Archaic Forms on the Problem of Meter in Early Hebrew Poetry"

Examples of certain archaic forms (including case endings, enclitic mem, energetic nun without pronominal suffix, etc.) have been identified in increasing number in early Hebrew poetry. It is suggested that the occurrence and distribution of these has a bearing on the study of Hebrew meter. Since their use (or preservation) is sporadic, and they have no noticeable effect on meaning, it would appear that their chief function is aesthetic. Examination indicates that they are employed to extend the length of a short half-line so as to balance the parallel longer half-line. This datum in turn points to an artistic sensitivity to quantitative symmetry in early Hebrew poetry, much more precise than a purely accentual analysis would imply (since these archaic endings would have little if any effect on the number of accents). On the basis of the surviving evidence we may deduce that the original poems attained a high degree of metrical regularity.

E. A. Speiser, University of Pennsylvania: "The Hebrew Hithpa'el"

In an essay contributed to the New Yorker magazine of May 15, 1954, Mr. Edmund Wilson raised certain questions pertaining to the use of the Hebrew Hithpa'el. These questions are well taken, highly pertinent, and provocative. The matter deserves a considered answer. It can be shown that the Hebrew formation known as Hithpa'el is in reality a fusion of several distinct Semitic formations and hence is liable to confusion in interpretation. More specifically, the forms questioned by Mr. Wilson are not at all reflexive. They represent an earlier "habitative-durative." This conclusion is amply supported by usage, morphology, and Akkadian analogues.

E. Perry, Northwestern University: "Was Kierkegaard a Biblical Existentialist?"

Was Kierkegaard's existentialism derived from or imposed on the Bible? The assumption of this paper is that Kierkegaard's "system" has not been adequately evaluated by Biblical theologians. The intent of the paper is to initiate such a task by examining Kierkegaard's treatment of the sacrifice of Isaac. This episode in the Bible provides the material for an entire book of exposition, Fear and Trembling. Careful examination of the book discloses (1) a misrepresentation of what was in fact the ethical in the time of Abraham, (2) a failure to recognize God's Lordship over the ethical for its transformation rather than its suspension, and (3) ignores the covenantal structure of Biblical faith.

(continued on p. 8)

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EDITORIAL

Georgian Literature: Total Ignorance Vs. Partial

Catalog No. 202 from E. J. Brill in Leiden is devoted to the library of the late Robert Bleichsteiner, Professor of Caucasian and Central-Asian Philology at the University of Vienna. This catalog contains 154 literary works in the Georgian language and 27 in other languages (mostly Russian) on Georgian literature. Among the former are critical editions of early Georgian works, literary periodicals, anthologies of poetry, translations (Lear and Richard III of U. Shekhsperi, and Don Carlos, to name three), and eight or ten literary histories of Georgian literature or of some aspect of it. To be sure, both the creative artist and the scholar have occasionally labored under difficulties, particularly in the field of hagiography. We have Stalini: Epopea. Bavshoba da qrmoba (Stalin: An Epic. Infancy and Youth) and Stalini kharthul khalkhur poeziashi (Stalin in Georgian Folk Poetry), the critical drift of which we might venture to predict. But many of the works listed were published before creative writing and literary criticism became such simple matters in Georgia.

Only one major Georgian work exists in English translation, the Man in the Panther's Skin (Vepkhis tqaosani) of Shotha Rustaveli, published by the Royal Asiatic Society in 1912. There are only two studies in Western European languages. Karst's, a thin volume, is devoted exclusively to the Christian literature. For the romances, heroic poems, lyrics and non-religious prose we must rely on R. P. Blake's twenty-four page sketch in the Harvard Studies and Notes in Philology and Literature, Vol. XV. No one would suggest that every educated man ought to know something of Georgian literature, but more than one translation ought to be available for those who are curious and know neither Georgian nor Russian. Georgian is a minor literature, but many of the lesser known literatures have contributed to our general critical knowledge. References to the Chadwicks' Growth of Literature--largely on little known literatures--recur and Gaster's Thespis, a highly technical work on the ancient Near East, supplies a note in Francis Fergusson's Idea of a Theater. More translations from Georgian literature and the translation of at least one major literary history are desirable. We cannot just assume that there is nothing here for us.

NOTES AND NEWS (continued)

Arabic and Mesopotamian

E. I. Gordon, University of Pennsylvania: "Cultural Gleanings from the Sumerian Proverb Collections"

The literary genre which offers the closest look at the daily life of a people is its proverbs. This paper will present some of the more revealing details of the culture of southern Mesopotamia at the beginning of the second millennium B. C., as derived from the Sumerian proverb collections which come primarily from Nippur. Such varied areas of interest as politics, religion, family relations, economic life, education and music will be illustrated by a sampling from among those proverbs so far translated.

S. N. Kramer, University of Pennsylvania: "Father and Son: A Sumerian Essay on the Value of Education"

This paper will present the tentative translation of a Sumerian essay largely devoted to a rather reproachful admonition by a disappointed father to his unruly son. The 180-line text was pieced together from 17 tablets and fragments, dating from about 1750 B. C.

G. F. Hourani, University of Michigan: "The Principal Subject of Hayy Ibn Yaqzān"

The principal subject of Ibn Tufayl's philosophical romance is not, as Léon Gauthier maintained, the harmony of religion and philosophy; it is rather the ascent of the soul by unaided reason to the mystical state, as earlier editors generally thought. This can be shown from the author's explicit statements, the proportions of the book, the comparative detail of the reasoning, the structure of the argument and the place of the artistic climax. The final sections, emphasized by Gauthier, have a function which is necessary in the book but external to the main argument.

A. Goetze, Yale University: "A New Fragment of the Gilgamesh Epic"

The new fragment belongs to the second half of the seventh tablet in the Nineveh recension. It contributes to the restoration of the text as it has been known heretofore. Its main significance derives from its provenience. This provenience--and the date of the fragment--will be discussed.

F. P. Bargebuhr, State University of Iowa: "Hebrew Documents Elucidating the Pre-History of the Troubadours' Theory of Love"

The phenomenon of 'udhri love and love poetry has no precedent in the Mediterranean cultures. However, it is of course the result of Judeo-Christian

ascetic lore in Islam, as reflected in the Hadith, promising a martyr's reward to the Muslim dying of unfulfilled platonic love. The conception of a martyr of love pervades the western mediaeval world together with many other motifs pertaining to the development of western conceptions of love, love theory, and poetry, corroborating previous theories of the Arab influence herein. Some eastern precedents to later western conceptions are found and hitherto overlooked in the Hebrew poetry of Muslim Spain.

F. Rosenthal, University of Pennsylvania: "Al-Kindi and Ptolemy"

Discussion of a work by al-Kindi, preserved in manuscript which shows his scholarly method and his own opinion as to the significance of his work and his role as transmitter of Greek science to the Arabs.

J. J. Finkelstein, Yale University: "The Old Babylonian Fragment of the So-Called Kutha Legend"

A re-study of this tablet, partially published by Scheil almost sixty years ago, has been necessitated by the imminent appearance of new material bearing on the late Assyrian redaction of the composition. An examination of the tablet, now in the Morgan Library Collection at Yale, especially of those parts not given by Scheil, creates considerable uncertainty about its relationship to the later versions.

Indic

P. Thieme, Yale University: "Prehistoric Elements in the Vedic Sacrifice"

The paper will discuss certain correspondences in the sacrificial terminology of the Veda and the Avesta and the inferences we may draw from them. It will contain, further, a discussion of certain characteristic features of the late-vedic sacrifice and show that they may be explained on the assumption that they are re-interpreted survivals of an earlier form, which was based on ideas different from those held by the vedic ritual literature.

M. J. Dresden, University of Pennsylvania: "Remarks on Khotanese Versification"

Review of the views held by Ernst Leumann, Sten Konow and others on Khotanese versification followed by the presentation, based upon the analysis of both Khotanese and related Middle Iranian materials, of a differing interpretation.

Far Eastern

B. Szczesniak, University of Notre Dame: "The Laurentian Bible of Marco Polo"

The paper is concerned with the thirteenth century manuscript Bible

brought from China by Philippe Couplet in 1682, which originally belonged to Marco Polo and since preserved by one of the families in the Nanking Province.

Elfie Newman-Perper, New York, N. Y.: "Reconstruction of Tribes of the Steppes: Historical and Ethnological Survey of Ancient Elements in Central Asia"

Geographic orientation of Central Asia, in its relation to China and Siberia in the East and the Persian and later Parthian Empires in the West. Origin and early history of Central Asian tribes. Sources of evidence: epigraphic and archaeological. DeGroot's theory that the early "barbarian" elements that had a foothold in North China in early Chou times may have derived aid against their more "civilized" neighbors in China, from a major power in the North, seemingly Siberia. Survey of nomadic elements that played a role in early Chinese history with the rise of the Hsiung-nu. Their mobility and military power as a prelude to "transportation" as an organized intermediary agent in TRADE between East and West in the Han period.

J. K. Yamagiwa, University of Michigan: "Revisions in the Rakuyōshū at the Time of Its Printing in 1598"

The Rakuyōshū is a dictionary of Chinese-Japanese characters published by the Jesuit Mission Press in Japan in the year 1598. Comparison of extant copies indicates that this date, found on the title-page and on the final page of the second main section, entitled Irohashū, is also applicable to the third and final section, entitled Shōgokuhen. Differences in two of the complete copies so far examined and differences between these copies and two fragments found as fly-leaves in the Bibliothèque Nationale copy show either that the Rakuyōshū was revised even as it was being printed or, with less likelihood, that two different editions may have existed.

E. Reifler, University of Washington: "Two More Interpolated Commentaries in Ode 283 of the Shih Ching"

In earlier papers presented at the meetings of the American Oriental Society in 1951, 1953 and 1954 I have already demonstrated eleven interpolated commentaries accounting for the formal irregularities and semantic difficulties in odes 196, 235, 271, 283, 288 and 305.

The present paper will demonstrate two more interpolated commentaries adversely affecting the form and content of ode 283.

Abstracts of the following are not available: C. F. Kraft, Garrett Biblical Institute: "Some Further Observations Concerning the Strophic Structure of Hebrew Poetry"; H. Orlinsky, Jewish Institute of Religion: "The Present State of the Textual Criticism of the Judean Biblical Cave Scrolls"; L. Sternbach, Elmhurst, N. Y.: "Cāṇakya's Aphorisms in the Hitopadeśa."

The China Institute in America (New York) presented four talks on Chinese culture and intercultural relations between the West and China during April and May: "Three Founders of Chinese Thought," by Hu Shih; "Buddhist China and Chinese Buddhism," by Y. P. Mei (Princeton); "Tu Fu, the Greatest Chinese Poet," by William Hung (Harvard); and "The Influences of Chinese Culture on Western Culture," by Hsin-hai Chang (Long Island).

Columbia University Press under a \$100,000 grant from the Carnegie Corporation plans "the publication of translations of many of the key documents of Oriental history--hitherto available to only a scattering of scholars who could translate and at the same time understand these complex Far Eastern materials." The editorial board will be that of the "Records of Civilization" series of which Jacques Barzun is editor-in-chief. The Far Eastern material will be supervised by C. Martin Wilbur (History) and W. T. deBary (Chinese and Japanese). Works relating to China, Japan and Korea will begin the series; it is hoped eventually to include documents from India, Burma, Thailand, and Malaya. Among the works listed as possibilities for inclusion are: treatises from the Chinese dynastic histories, the introductions to the various sections of Ma Tuan-lin's 13th century encyclopaedic history of Chinese culture, historical essays by 17th century Japanese thinkers, basic documents of Korean history, T'ang law codes, and a translation of a work of the 17th century Chinese scholar Huang Tsung-hsi (this last has already been translated by Professor deBary).

Oriental languages and linguistics courses are scheduled for summer linguistic institutes at Chicago, Michigan, and Georgetown. All three institutes will offer also introductory and general linguistics courses (not noted here). The Institute at Chicago (June 27-August 20) will be under the auspices of the University of Chicago and the Linguistic Society of America. Courses in linguistics and related disciplines include: Language and Culture, Language and Psychology, Language and Literature, Machine Aids and Mathematical Accessories in Linguistics. Oriental languages offered will be Cuneiform Hittite, Hieroglyphic Hittite, Seminar in Anatolian Languages, Elementary Sanskrit, History of the Egyptian Language, Elements of Egyptian Hieroglyphics, Introduction to Coptic, Historical Texts of the Empire I, Seminar in Egyptology, Introduction to the Study of Cuneiform, Introduction to Sumerian, Introduction to the Comparative Study of Malayo-Polynesian Languages [with readings from Tagalog texts], Comparative Thai Linguistics, and intensive courses in Thai, Indonesian, and south Chinese (Amoy or Cantonese). The Institute at Michigan (June 20-August 13) will offer Language and Culture, Psychology of Language Function, Application of Mathematics to Linguistics. Oriental languages will be Japanese Structure, Survey of Cuneiform Writing Systems and Languages, Old Persian, and intensive Modern Hebrew, Beginning Turkish, and Beginning Japanese. The Institute at Georgetown (June 20-August 12) will offer Linguistic Structures in the Near East, Korean Structure, Sanskrit, Historical Development of Japanese, and intensive courses in Arabic, Chinese, and Japanese.

Rockford College's progress in providing Oriental cultural material for the general student was outlined on May 7 at a meeting of the Association of Illinois Professors of English by Jeremy Ingalls, Chairman of the English Department at Rockford, who directs Oriental studies. During the last eight years students have been able to hear from two to five lectures per year on the fine arts, philosophy or literature of non-Western peoples; about forty students have taken a recently introduced course in Chinese and Early Civilizations (which includes India, Persia and Japan); the library has been augmented in the Oriental field; student theater performances have included Lady Precious Stream and the kabuki play The Monstrous Spider; and at least five English courses have included some non-Western literary material important for Western literary movements. An evening seminar on the relevance of Asiatic literature for the understanding of Western literature is scheduled for 1955-56. This seminar will include Ancient Near Eastern material as well as Far Eastern and Indic. Some of the topics to be presented are: a student analysis of themes common to both the Mahabharata and European tales of honor and chivalry; a student report on current scholarship on relations between Egyptian and Hebrew lyrics and wisdom texts; faculty colloquies on common factors in the society novel with specific reference to the work of Murasaki, Thackeray and Proust, and on the traditional lyric in Japan and Germany. The Rockford achievement is of especial interest as an example of what a small college can do to create a program in Oriental civilization.

Lin Yutang's assuming the chancellorship of the newly created Nanyang University in Singapore was noted in the Fall, 1954 issue. A melancholy sequel is provided by "How a Citadel for Freedom Was Destroyed by the Reds," Life, May 2, by Dr. Lin, now ex-chancellor.

The evolution of the Humanities program at the University of Kentucky to include Oriental material was surveyed by Professor George K. Brady of the Department of English at a meeting of the Modern Foreign Language Conference in April. Beginning in 1946 with the limitation of six credit hours for required Humanities courses, a committee composed of members of the departments of art, music, philosophy, ancient languages, modern languages and English evolved three two-hour courses with stress in each on a major cultural outlook in man: Classical, Romantic, and Realistic. The orientation of these courses was entirely Western, and plans are under way to launch in the Fall semester one course which will include Oriental--particularly Far Eastern--material. This course will at first be an elective but will be one of the courses from which students must select for the Humanities requirement. "By making it strictly an elective," Professor Brady said, "we are doing our best to protect our already established outlook in favor of western man. I regret this, but vested interests must be protected, I suppose. As an elective the new course may be taken by a very few of the students, motivated either by curiosity or the convenience of their schedule of classes. However, we think it is a move in the right direction. Any move towards a better understanding of Oriental man could not be in the wrong direction."

under the present circumstances. If we can awaken some curiosity about the great religions of the Orient, about their painting and sculpture, and woodblock printing, about their epics and lyric poetry, or some of their great prose masterpieces, about their music and drama, or about their delicate handicrafts such as weaving, lacquer ware, cloisonne, etc., we will have done more than can reasonably be asked of a two hour course. If under the circumstances and the urgency of the present situation this is not enough (and it obviously isn't), it is at least a first step in the right direction."

The Dannahjoo, an attractively printed newspaper, is the organ of the Iranian Students Association. It is edited by Mohamad Javad Meimandi-Nejad at 47 East 67th Street, New York 21. All phases of Iranian political and cultural life are discussed. A "Bibliography of Iran" compiled by M. N. Sharify begins in II/1 (December, 1954). Mr. Sharify would like materials for this column sent to him at 216 Maryland Avenue, N. E., Washington, D. C. Some films on Iran available in this country are listed in II/2 (January, 1955).

Ohio State University will present a Summer Program on the Far East (June 20-July 22) as the first of a series of five summer programs on world areas where the United States has a particular interest. Eight courses will be offered including General Survey of the Far East, Peoples and Cultures of East Asia, Survey of Far Eastern Art, and Japanese Literature in English Translation (taught by Alfred H. Marks, Department of English). The Asia Foundation and the Japan Society are aiding the program.

JOURNALS

Even the small library should have one or two journals published in the Orient. ASIA: ASIAN QUARTERLY OF CULTURE AND SYNTHESIS (Saigon), edited by René de Berval, is an admirable mixture of cultural material and news from the Far East. Contributions are in English and are not so technical that the magazine would not appeal to a general audience. IV/16 (March 1955) includes Part IV of a Tibetan novel by Lama Yongden; "Science and the Spirit of Asoka" by Waldemar Kaempffert; "Vietnamese Poetry in the 16th Century" by V.-L.; "Trends in Modern Indian Literature" by Anandendu Das Gupta; "And Japan Opened Her Gates" by Yoshio Ono; "Excavating a 12th Century Stupa in Ceylon" by D. T. Devendra; other articles, short stories and news of the area from Pakistan to the Philippines. Asia, "a cultural, non political journal,...endeavours...to present to the world a symposium of Eastern art, religion, philosophy and thought." The editorial address is 93, rue d'Ormay, Saigon, Viet-Nam (\$5.00 U. S. A.; agent: Mr. George Humphrey, 70 Dana Street, Cambridge 38, Mass.).

(continued on p. 20)

REVIEWS

THE WISDOM OF LAOTSE. Translated, Edited and with an Introduction and Notes by Lin Yutang. New York: Modern Library [1948], ix, 326pp. \$1.45.

Confucius. THE GREAT DIGEST & UNMOBBLING PIVOT. Translation and Commentary by Ezra Pound. Stone Text from Rubbings supplied by William Hawley. A Note on the Stone Editions by Achilles Fang. [New York:] New Directions [1951], 189pp. \$3.50.

The behaviorist theory that "thinking is merely talking" in silence, though perhaps over-simplified and easily misunderstood, will always serve as a useful reminder to a student reading philosophy in translations. He does well to remember that philosophy, in its strictly technical sense, is closely bound to the features of the language in which it is originally expressed. In translations these features are necessarily either obliterated or twisted. But on the other hand, it cannot be denied that philosophy contains universal messages and wisdom that can nevertheless be transmitted despite linguistic barriers. So a student reading Chinese philosophy in translations is really in a paradoxical situation: The Chinese linguistic features most peculiar to him as a Westerner, he must realize, are at the root of the philosophical expressions he is reading; yet since Chinese philosophy deals less with technicalities and abstractions of thought, but more with wisdom and experiences in life, he may find in it things strangely familiar and may feel easily moved or edified. He wants to pursue further. But then he is confronted with two diametrically opposite types of texts, reflecting the paradoxical situation: One type seems to consist of fundamentally subtle and intricate ideas made easy and lucid, sometimes even facile; the other may consist of practical wisdom, even home truth, made to appear, however, tantalizingly abstruse, and often too quaintly expressed.

The Wisdom of Laotse edited and translated by Dr. Lin is a good example of the first type. And as such, it should be very palatable reading for beginners to obtain a taste of the Taoistic philosophy. The main text is the "Book of Tao," in eighty-one chapters according to the Chinese traditional order. These Dr. Lin translates into English free verse. Below each of the chapters, with a few exceptions, he has appended some of the brilliant prose passages which he selected and translated from the large corpus of the writings by, or attributed to, the great Taoist philosopher Chuangtse. These passages are made to look like commentaries or exegeses on the main text. The authorship of the "Book of Tao," traditionally attributed to Laotse, has in the present century been vigorously debated, and at least partly disproved. The "Book" probably took such a shape as we see it today during the fourth century B. C. And Laotse the person, if he lived in the sixth century B. C. as a contemporary of Confucius, could not have been the author. And Chuangtse, who was a very independent thinker of the fourth century B. C., could not have been, strictly speaking, writing "commentaries" to the "Book of Tao." It is useful to remember that the name of the so-called "Taoist School" did not exist before the beginning of the Han dynasty in the second century B. C. Therefore there was not so much "school" feeling in Chuangtse as we might tend to think later; less would there be reason for his acknowledging himself as a disciple of Laotse. But Dr. Lin has no patience for these research problems. So far as the general reader is concerned, indeed, these may be temporarily dismissed. But if one has any serious interest in the

history of Chinese philosophy, one would want to inquire further. A most helpful reference book available in English is Fung Yu-lan's A History of Chinese Philosophy, translated by Derk Bodde (Princeton, 1952).

To each of the eighty-one chapters, Lin has given a subtitle, summarizing the contents. Furthermore he has grouped the chapters into seven "Books," each also headed with a name of Dr. Lin's own invention. The practice of naming the chapters began about the fourth or fifth century A. D., in a text spuriously claimed to be as early as the second B. C. This was the Ho-shang Kung edition, which, with its commentaries full of bizarre esoterism and mythical thinking, was a product after the rise of the superstitious "Taoist" religion under the guise of Taoist philosophy, about the third century A. D. These commentaries were, incidentally, translated by Edouard Erkes into English (Switzerland, 1950). Dr. Lin's subtitles are rational compared with those in the Ho-shang edition, and may be actually of some help to the reader. But the Ho-shang edition has remained one of the two most popular editions through the centuries. The other one is that of Wang Pi, of the late third century A. D., which has been generally regarded as sounder. But textual studies have revealed that even in the Wang edition corruptions and disorders of the text already had occurred. And many attempts of collation and recension have been made.

I have personally seen eighty-three different editions, with various degrees of difference. Of these, the modern scholar Ma Hsu-lun's is the most thorough-going recension, and save for some bias and over-wrought points, it is the soundest edition today. And Arthur Waley's The Way and Its Power (London, reprinted 1949) is the only English translation that makes reference to the Ma edition. A discussion of the editions is contained also in Waley's book, while in Lin's there is no mention of them. But so far as translation is concerned, I feel sure that Lin's ranks with Waley's as the two most commendable versions in English, with merits compensating each other. Except in the most controversial parts of the text as, for example, chapter XXXI, where Waley, observing the editions meticulously, has an advantage over Lin, each version is illuminating in its own way. Where Waley is studious, Lin has a deeper and more sensitive feeling for the Chinese, which is after all his native language. Where Lin's version may be too smooth, Waley's is too intellectualized. Lin's sometimes facile expressions are matched by Waley's occasional over-interpretations. But when it comes to such difficult lines as those in the first chapter, which have caused many controversies even as to what might be the correct punctuation, I would prefer Lin's

Therefore:

Oftentimes one strips oneself of passion,
In order to see the Secret of Life;
Oftentimes one regards life with passion,
In order to see its manifest results.

to Waley's

Truly, 'Only he that rids himself forever of desire
can see the Secret Essences';
He that never rid himself of desire can see only the
Outcomes.

Lin, more at home with the Chinese language, seems able to convey spontaneously the original sense and its connotative power without too much ado, while Waley, trying hard to elucidate the text, seems to labor the points too much and has inserted such adverbs as "only," "forever" and "never" which are not warranted by the original mode of expression and consequently cause deviation of sense.

Ezra Pound's The Great Digest & Unwobbling Pivot represents an extreme example of another type of translation from Chinese. The two English titles are Pound's new renderings of Ta-hsio and Chung-yung, which have been otherwise translated and widely accepted as, respectively, "Great Learning," "Great Lesson," or "La Grande Étude," and "Doctrine of the Mean," "Golden Mean," or "L'Invariable Milieu." The texts are two chapters of an ancient corpus of Confucian classics, which were singled out in the 12th century and made into two of the so-called "Four Books," and have since become extremely popular and influential as Chinese textbooks of political science and philosophy. As such, their meanings have been elucidated and well established in traditional Chinese interpretations. And the earlier translations of the Ta-hsio since over a century ago by G. Pauthier, by C. B. Hillier, and by James Legge, and of the Chung-yung by M. Abel-Remusat, by Ku Hung-ming, and by Legge have, with various merits and shortcomings, very well represented their generally understood contents. With the advancement of Chinese studies in recent years, new translations could of course still make a great deal of improvement on the old. But Mr. Pound's translations do not in any sense. Yet they hold our interest as a peculiar phenomenon, just as Mr. Pound himself has been a great phenomenon of our age.

It might at first sound strange to say that Pound's translations represent a type, because they read so unlike anything that may be normally expected as translations of these texts. Yet in both method and spirit these translations are truly typical of a very common but erroneous notion of the Chinese language. It would be entirely wrong, however, to think that Mr. Pound was imitating a type, because the fact of the matter is that Pound himself was responsible for introducing this typical notion, after being taken in by E. F. Fenollosa. This notion, interesting at first as a novelty, has become superficially understood and given rise to many wild ideas. This notion may be called the "myth of Chinese as an ideographic language." Here is not the place for any detailed discussion of the Chinese language. But we may summarily point out these few facts: The so-called ideograms were a part of the Chinese script at its formative stage. But even then they formed a very small part. Another small part consisted of pictograms, the largest portion being phonograms. The characters of these two small groups, however, have through the long centuries of usage become so conventionalized in form, their original significations so worn out and substituted by so many remote derivatives that their pictographic or ideographic nature in actual function is very much lost. More importantly, even when the ideographic elements are accurately deciphered, they may reveal to us the etymology of the words, not their meaning in usage.

Etymological translations produce ridiculous results, even in cases where the etymology of certain words is definitely established. "The companion of a marshal," for instance, might become something like "one who eats bread with a horse servant"; and to "perceive something at the start" might be misconstrued as to "take something through by the tail." Some of Mr. Pound's renderings get the same kind of results, except that they are more fantastic because they are based on purely speculative or fictitious rather than real etymology. He does

not treat all the Chinese words in the texts with the same method either, but chooses rather arbitrarily a group, which he lists as "Terminology." There is the word teh, which simply means "to obtain." Pound interprets it as "to succeed in due hour. Prefix action taking effect at the sun's turn." The etymology of this word is found in the ancient Shang bone inscriptions, by which we can see the fallacy of Mr. Pound's imagination. The ancient graph is a hand holding a shell. Shell being anciently used for money in China, therefore, reasonably, "to hold money in hand" has come to mean "to obtain" or "possess." This meaning has been sanctioned by usage. If anyone should translate this word teh as "money grabbing," however, the objection would merely be that he is rendering the etymology, the dead part of the word as it were, without knowing the actual sense of it as a living word--like reading "marshal" for "horse servant" in ordinary English. But Mr. Pound's translation is even more unthinkable. In modern Chinese script, the sign of the shell in this word teh has been retained, but somewhat trimmed and simplified so that it looks like a rectangle with a line in the middle and another line below. Mr. Pound's reading the concept of the sun into this word is due to an optical illusion. The Chinese graph for sun anciently was a circle with a line in the middle, but in modern script it has also become rectangular in shape. Actually the sign for shell cannot signify the concept of the sun any more than the Greek letter theta can. Pound might as well have interpreted any European word containing th as blazing with sunlight or doing something "in due hour."

This is only one of the many examples of Mr. Pound's "ideographic" interpretations of Chinese words. We have no space here to enumerate them all. But it is no exaggeration to say that some others are even more arbitrary, whimsical and fantastic. Mr. Pound's literary career has been phenomenal, and he has been generally regarded as a genius. The irrational side of a genius may be even very interesting. But when he disregards facts, twists truth, and compels words to carry meanings which they never possible can, one is reminded of the kind of politics with which Mr. Pound was once associated. Words cannot be forced to carry unjustified meanings any more than free men can be forced to do slave labor.

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Denis Sinor, editor. ORIENTALISM AND HISTORY. Cambridge: Heffer, 1954, viii, 107pp. 7/6.

This little volume consists of five essays, each summarizing the history and contribution of one of the cultural groups of the Orient, written by an authority in the field. They are: The Ancient Near East, by H. Frankfort; Islam, by Bernard Lewis; India and its Cultural Empire, by J. E. van Lohuizen-de Leeuw; China, by Edwin G. Pulleybank; and Central Eurasia, by Denis Sinor, together with an Introduction and an "Epilogue" by the editor.

It would be expected that short treatments of such vast and involved subjects would result in superficiality and that such a collaboration would produce disunity in its results. Neither of these is the case. The writers have been

successful in achieving a lucid and valuable synthesis while at the same time giving many facts in support of their ideas. Naturally an exhaustive treatment cannot be expected. Moreover it is true that at times the writer hazards a generalization which might be challenged by other experts. It is also true that situations and conditions are sometimes over-simplified but on the whole the writers have successfully accomplished what they evidently started out to do: to write a sort of primer for students who are beginning a study of Oriental cultures.

The problems which present themselves are as follows: In what way does each of these great cultures have a significance for the West? Are these relationships the same in each case or do they differ essentially in the nature of their contribution? What is the characteristic nature of the culture in question: economic, political, belletristic or philosophical? Finally, do they have any sort of homogeneity among themselves, that is to say, is there such a thing as Oriental culture as opposed to the culture of Christendom?

With admirable clarity the writers of this little volume have met these problems and explained them.

In the first place it is obvious that the contribution of each area is a thing in itself and has no vital relation, in its essential nature, with that of another area. For example, the contribution of India is based upon an entirely different set of values from that of its neighbor China. The caliber of the documents at the disposal of the scholar is fundamentally different. Against the rich annalistic records of the latter we have only the written, non-political religio-literary masterpieces of the Hindu tradition and the task of the historian to interpret these cultures is, therefore, much more onerous in the case of the latter. Furthermore the contribution of the city-dwelling cultures bears very little relation to that of the nomadic groups, who are barbarians from the standards of racial culture.

These and other facts have been considered by the editor in his "epilogue" and he has come to the following interesting conclusions: First, in the significant contribution of these different areas or cultures the political factor does not seem to have played the most important role. Second, racial distinctions have seldom been a determining factor. Third, according to the testimony of the scholars who have contributed to the book, the spoken language has not always been the main unifying link (in fact China alone seems to be the only exception to this rule). The unifying factor, in three of the five groups, has been the script, the written form of an essentially spiritual nucleus. Hence the editor concludes that in these cultures the spiritual transcends the material.

These conclusions lead to some interesting speculations. The intense nationalism which fathered European expansion from the end of the 15th century came into conflict with the civilizations of the Orient and, because the latter were weak politically, prevailed. Now, just at this moment when the West is examining wistfully the possibility of a new internationalism, the Oriental peoples seem to be awakening to a new sense of nationalism. To what extent and in what way will they succeed? In our evaluation of the situation the knowledge of the past, as described by such books as this one, will be an invaluable guide.

The aim of the volume, as expressed by the editor, is to contribute to a better integration of Oriental history with general history. Several of the writers of these essays emphasize the difficulties of the historian in these fields. The language barrier often prevents the historian, a specialist in his own field of Western history, from becoming an expert in the field of world his-

tory. Such being the situation the need for translations of annals, historical documents and literary masterpieces becomes evident. It is here that the comparative scholar can make his best and greatest contribution.

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Archer Taylor. AN ANNOTATED COLLECTION OF MONGOLIAN RIDDLES. Philadelphia: American Philosophical Society, 1954, \$2.00 (Transactions of the American Philosophical Society, N. S. XLIV, Pt. 3 [1954], 317-425).

This work is a collection of the English translations of 1025 riddles from various Mongolian dialects, together with comparative notes relating these to riddles found in other languages. For the most part, the riddles are from ten to thirty words long in translation, though the last 55 (which, not being riddles in the strict sense, are classified as "Shrewd Questions") are considerably longer, and therefore of correspondingly greater interest to the general reader. The comparative notes consist mostly of quotations of semantically similar riddles from languages as diverse as Chinese, Bantu, and Irish. A useful bibliography and indices of riddle solutions and conventional formulas in the Mongolian follow the main body of text.

In assembling this collection Taylor has used all available published collections of Mongolian riddles, and has even extracted from grammars riddles quoted simply as examples of linguistic structure. It is unfortunate that nothing is said about the various dialects of Mongolian from which the riddles are drawn; while in some cases it is possible to determine the dialect origin of a given riddle from the title of the source quoted in the bibliography, it is sometimes necessary to go back to the source itself to get any information on this subject. It turns out that the following dialects are represented from the works of the authors named in parentheses: Burjat (Poppe, Gomboyev, Sanzheev, Whymont), Dagur (Poppe), Kalmuck (Kotvich, Whymont), Xalxa (Zhamtsaranov), and Ordos (Mostaert). (Other sources [Klukine, Rudnyev] are not available to me, so that it is impossible to ascertain the dialect origin of the riddles quoted from them.)

The assumption is that this collection will be used by students of comparative literature to determine (1) cross-cultural influences, as shown by what we may call "genetic relationship" between riddles in different languages which are thought to be later representations of a single earlier riddle, and (2) culture universals (if any) as indicated by the similarity of riddles thought to be the result of independent invention rather than of diffusion. At any rate, the chief object of comparison is to determine whether or not two riddles are genetically related, and in determining this all possible evidence must be used. The most important types of evidence are similarities in meaning (e.g., the same metaphor occurs in two riddles), similarities in form (e.g., word order, alliteration, word play), and the geographical relationship of the dialects from the speakers of which the riddles were taken (together with the amount of interaction between such speakers). Meaning similarities are excellently dealt with in Taylor's comparative notes, and occasional references are made to formal features, but no

mention is made of geographical relationships. As for formal features, more notes would have increased the usefulness of this collection, but in the last analysis only a presentation of the Mongolian originals would give all the information necessary for comparison. Any comparison of two linguistic texts (be they riddles or more extensive literary works) from different languages which fails to take into consideration all three types of evidence mentioned above must necessarily be superficial and unscholarly. Therefore, to use these Mongolian riddles for comparative purposes will necessitate use of the original sources, many of which are not easily obtainable. Indeed, this unavailability of the sources seems to have been one of the chief reasons for the present collection.

The author has clearly spent much time and effort on the present collection. Many interesting comments and parallels are to be found in the notes; it is most unfortunate that the author did not see fit to include in the collection the Mongolian texts which he has worked on.

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JOHN CHARLES STREET

JOURNALS (continued)

Recent articles of interest: Wayne Aitree, "Toynbees Bild der chinesischen Geschichte," Saeculum, VI (1955), 10-34; Albin Lesky, "Griechischen Mythos und vorderer Orient," ibid., 35-52; John L. Bishop, "A Colloquial Short Story in the Novel Chin P'ing Mei," Harvard Journal of Asiatic Studies, XVII (1954), 394-402; Huang K'un, "Die moderne chinesische Literatur: Ein Überblick über ihr Entwicklung," Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens (Hamburg), LXXVI (1954), 5-14; Harold Strauss, "Unusual Problems Involved in Translating Japanese Novels," Publishers' Weekly, CLXVI (1954), 1965-68; Américo Castro, "The Presence of the Sultan Saladin in the Romance Literatures," Diogenes, No. 8 (Autumn 1954), 13-36; V. M. Kulkarni, "Sanskrit Writers on Plagiarism," Journal of the Oriental Institute (Baroda), II (1954), 403-411.

R. K. Das Gupta, "A Little Oriental Flower at Florence: An Indian Poet's Sonnet on Dante," East and West, V (1954), 220-221 [Michael Madhusudana Datta, a Bengali poet who composed the first sonnet in any Indian language, in 1865 presented a sonnet to the King of Italy on the sixth centenary of Dante's birth]; "The Cultural Agreement between Japan and Italy," ibid., 188-191 [signed July 31, 1954, it provides for exchange of books and periodicals, encouraging the translation of literary works, encouraging the creation of courses on Italian civilization at Japanese universities and on Japanese civilization at Italian universities, and for student and faculty exchange]; Derk Bodde, "On Translating Chinese Philosophic Terms," Far Eastern Quarterly, XIV (1955), 231-244 [though primarily for the specialist, this would be useful early reading for anyone seriously studying Chinese philosophy, especially the Confucian classics].

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